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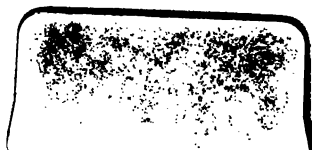
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THE IRISH PASSAGES

IN

THE STOWE MISSAL,

WITH SOME NOTES ON THE ORLEANS GLOSSES.

EDITED BY

WHITLEY STOKES,

CORRESPONDENT OF THE INSTITUTE OF FRANCE,
AND HONORARY MEMBER OF THE GERMAN ORIENTAL SOCIETY.

[Fifty copies privately printed.]



CALCUTTA: 1881.

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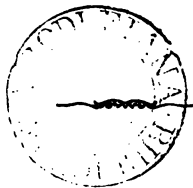
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pronoun (a *slocod* in *parsa*). But, as a rule, the language is that of the Zeussian glosses, and the scribe may therefore have copied from an Old-Irish codex.

The writing of the Latin portion of the manuscript is between parallel horizontal lines, 'one-eighth of an inch apart', says Mr. Warren. 'There are', he continues, 'thirteen of such pairs of lines, ruled on both sides of the page, with slightly larger intervening spaces'. Here we have, perhaps, the explanation of the Irish adj. *indlínech* as applied to a book, Z.^a 953, which I would now propose to render by 'ruled with lines'.

I.—S. JOHN'S GOSPEL.

The copy of S. John's Gospel (which is in the older hand) ends thus (fo. 12a): 'Deo gratias ago. Amen. Finit. Amen. Rogo qui cum que^a hunc librum legeris . ut memineris mei peccatoris . scriptoris .i. sonid peregrinuS. Amen. sanus sit qui scripsit . et cui scriptum est . Amen'.

The name *Sonid* is here written from left to right in Ogham characters.

II.—THE MISSAL.

The Missal consists of the following:—

- (a) Ordo Missae, *i. e.*, Ordinary and Canon of the Mass, with the colophon 'moel^b caich scripsit'.
- (b) Misa apostolorum et martirum et sanctorum et sanctarum uirginum.
- (c) Misa pro penitentibus uiuis.
- (d) Misa pro mortuis pluribus.
- (e) Ordo baptismi.

Subdeacons are not mentioned, and the ceremony of mixing water with the eucharistic wine is omitted^c. In the Nicene Creed, *filiolique* is left out; but is interlined by the later hand. The Agnus Dei is used.

In the Ordo Missae are the following six rubrics in the later hand-writing:—

1. Lethdírech sund.

This introduces the lesson from the Gospel of S. John e. vi, on

^a *Sic.* Dr. Todd: 'quicumque'.

^b Dr. Todd, writing from memory, gives this in the modern form *Maol*. I overlooked this colophon and now take it from one of Mr. Warren's papers in *The Academy*.

^c Dr. Todd, *Transactions*, p. 30. It occurs, however, in the Irish tract.

the institution of the Eucharist, and has been rightly rendered by Dr. Todd 'a half uncovering here'. The meaning is that the chalice is half uncovered before the reading of that lesson.

2. After this lesson (fo. 20 a) is the rubric—

Landfrech sund

'a full uncovering here', meaning that the chalice was wholly uncovered after that lesson was read.

3. Isund totét dignum intórmaig ind maid per quem bes innadiudidi thall.

'It is here that the '*dignum*' of the addition ('augmenti') comes into it, if it is *per quem* that is in its conclusion (?) there.

4. Isund totét dignum intórmaig ind máid *sanctus* bess innadiudidi thall.

'It is here that the '*Dignum*' of the addition comes into it if it is *sanctus* that is in its conclusion (?) there .

Dr. Todd renders these obscure rubrics thus :

'Here the *Dignum* receives the addition, if *Per quem* follows in the text'.

'Here the *Dignum* receives the addition if *Sanctus* follows in the text'.

'To explain this', he says, 'we have only to recollect that after the response of the people "*Dignum et justum est*", the priest proceeds :—

"Vere dignum et justum est, aequum et salutare nos tibi semper et ubique gratias agere, Domine sancte Pater omnipotens, aeterne Deus : per Christum Dominum nostrum.

"Per quem Majestatem tuam laudant angeli, &c.

"Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes, Sanctus, Sanctus, Sanctus, &c."

'But on saints' days and festivals additions were made to the ordinary form of this prayer (called in these rubrics from its first words the *Dignum*) before the clause beginning *Per quem*, and before the *Sanctus*.

'This fully [?] explains the foregoing rubrics, which are intended to mark the places where the priest is to introduce these proper prefaces, as the English liturgy calls them, in the Ordinary of the Mass".

5. Ter canitur . isund conogabar indablu tuáir^a forsincailech 7 fobdidithir leth nabairgine isincailech.

^a Two, or perhaps three, letters have been erased before *tuáir*.

The Irish means 'It is here that the chief^a Host on the chalice is lifted up, and the half of the Bread is submerged in the chalice'.

6. Isund conbongar inzbaigen.

This means 'It is here that the Bread is broken'.

The Ordo Missae also contains a Latin prayer for the rescue of the founder of the Church in which the missal was used and all the people "*ab idolorum cultura*", which seems to point to some place, not necessarily in Ireland, where Christianity was still not fully established. Further on, in the Commemoratio pro Defunctis, there is a litany of saints, amongst which the following Irish names occur, in the vocative singular, most in the Latin form, but some in the Irish:—

Ailbei	Nessani	Mochonne
Finnio (<i>bis</i>)	Factni	Brigta
Ciarani (<i>bis</i>)	Lugidi	Ita
Brendini	Lacteni	Scetha
Comgilli	Ruadani	Sinecha
Cainichi	Carthegi	Samdine.
Findbarri	Coemgeni	

Then comes a prayer of S. Ambrose, beginning 'Ante conspectum diuinæ maiestatis,' to which are subjoined the following names of Irish bishops and priests all in the genitive sg., most in the Latin form, but twelve in the Irish:

Bishops.

Cerbáni	Senani	Muchti ^b
Erci	Finbarri	Ciannani
Catheri	Colmani	Buiti
Ibori	Cúani	Eogeni
Ailbi	Declach	Declani
Conlai	Aedo	Carthain
Maic nissæ	Dagani	Maile ruen.
Moinenn	Tigernich	

Priests.

Ciarani	Brendini (<i>bis</i>)	Colmani
Oengusso	Cainnichi	Comgelli
Endi	Columbe (<i>bis</i>)	Coemgeni.

^a The celebrant appears to have had several wafers, of which one was larger than the others.

^b gen. sg. of Muchte = Mochtae of Louth (Maucteus, Reeves, *Columba*, 6)

S. Mochonne died A. D. 704, and if, as is probable, the Maelruen here mentioned was Maelruain, bishop of Tallaght, this part of the manuscript must have been written after A. D. 792, in which year that bishop died.

The seventh and eighth rubrics are in the Ordo Baptismi :—

7. Isund doberar insalann imbelu indlelacit.

This means 'It is here that the salt is put into the child's mouth'.

8. Isund dognither intongath.

This stands before the passage 'Ungo te de oleo et de crismate salutis' etc., and means 'It is here that the anointing (*ongath*) is done'.

The Ordo Baptismi also provides for the ceremony of *pedilavium* ('tunc lauantur pedes eius accepto linteo'), and contains the following curious Collect :—

'Domine sancte pater omnipotens sempiterne deus expelle diabulum et gentilitatem ab homine isto de capite de cappillis de uertice de cerebro de fronte de oculis de naribus de ore de lingua de sublingua de gutore de faucibus de collo de pectore de corde de corpore toto intus de [leg. 'et'] foris de manibus de pedibus de omnibus memris de co[m]paginibus memrorum eius et de cogitationibus de uerbis de operibus et omnibus conuersationibus hic et [in] futuro per te ihesu christe qui regnas'.

Mr. Warren, from whose copy in *The Academy* for Nov. 29, 1879, the above collect is taken, refers to 'Gerbert *Liturg. Aleman.* ii. 133,' a book to which I have not access. The minute specification of the parts of the body reminds one of the *Lorica* of Gildas printed in Mone's *Hymni* and in *Irish Glosses*, Dublin, 1860.

III.—THE IRISH TRACT ON THE MASS.

The tract on the Mass occupies the whole of ff. 64b, 65a, 65b, and nearly half of 66a. It begins abruptly, at least two sentences having been omitted by the copyist.

It is here printed in lines corresponding with those of the manuscript. Extended contractions are represented by italics.

[fo. 64b.]

INDaltoir fugor indingrimme immab. [fochaidi] . In
cailech isfigor innaeclaise foruirmed 7 rofothiged
foringrimmin 7 formartri* innafathe 7 aliorum

4 Huisque ponitur incalicem 7 issed canarocco . peto te pa

* Sic. Read 'formartri'.

- ter deprecor té filii . obsecro te *spiritus sanctæ* .i. *figor inphopuil*
toresset in *æclesia* . Oblæ *iarum* super altare .i. *inturtur*
8 *issed* canar *occo* .i. *ihs. xps.* A et *Ω hoc est principium*
et finis . *figor* *euirp crist* rosuidiged hi linannart
brond maire . Fin *iarum* arhuisque hicælech
.i. deacht *crist* aradonacht 7 *arinpopul* inaimsir thuis
ten *issed* canar *ocsuidiu* . Remitet *pater indulget*
12 *filius* . *misseretur spiritus sanctus* . Acanar dind offriund forsen itir
introit 7 orthana 7 tormach corrigi liacht napsial
7 *ψalm* ndigrad isfigor recto aicnith insin intro
aithnuiged *crist* triahuili baullo 7 gnímo . Liacht apstal
16 *immurro* 7 *salm digrad* 7 hoſuidiu codinochtad is foraithe
met . rechta litre inrofiugrad *crist* nadfess cad acht
cidrofiugrad and . Indinochtad corrici leth inna
oblæ 7 incailich 7 acanar *occo* itir *soscél* 7 aillóir
20 corrici oblata isforaithe met rechta fáthe hitarchet
crist cofollus acht nathnaiccess corogénir :—
Tocbál^a incailich iarnalándiurug *quando canitur* ob
lata isforaithe met gene *crist* insin [7] a indocbale tre airde^b
24 et firtó . *Quando canitur* accipit *ihs. panem* . Tanarnat
insacart^c fathri duaithrigi dia pecthaib atnopuir deo^e
7 slechthith^d inpopul 7 nitaet guth isson arnatar

[fo. 65a.]

- masca . insacardd arissed athechte arnarasca amen
28 me *contra deum*^e céne canas inliachtso isde ispericulosa oratio
á nomen . Na .iii. chemmen cinges infergraithe foracúlu 7
tociing afrithisi ised atrede inimruimdethar cachdui
ne .i. himbrethir hicocell hiugním 7 ised .iii. tressanaith
32 nuighther iterum 7 trisatascigther dochorp *crist* :—
Inmesad mesas insacart incailech 7 inobli 7 intammus ad
midethar acombach *figor* nanaithisse 7 nanesorcon
7 innaurgabale insen . Indoblæ forsinméis colind *crist*
36 hicrann cruche . Acombag forsinmeis corp *crist* do

^a The first letter is obscure.^b Ms. 'insin : tre airde . a indocbale' with a mark after *insin* and one before *a indocbale* indicating that the latter words come in before *tre airde*.^c Here the scribe omits some words like '7 canaid insalmso miserere mei deus'.^d Sic. Read 'slechthith' = flectit (genua).^e Read the Irish 'fri dia'.

- chombug cocloaib *forsinchroich* . Incomrac contreca
tar indalleth iarsinchombug *figor ógé* chuirp *crist*
iarnesérge . In fobdod fombaiter indalled *figor fob*
40 dotha cuirp *crist innafuil* iarnaithchumbu hícroich .
Inpars benar ahichtur indlithe bís *forlaim cli figor indaith*
chummi cosindlágín *inoxil intuib deiss arissiar* robui
aiged *crist in cruce* .i. *contra ciuitatem* 7 isair robúi aigeth longini
44 *arrobothuaisre* dosuidiu issed ropodesse^a do *crist* :—
Ataat .vii. ngne *forsinchombug* .i. v. *parsa* diobli choit
chinn hífiguir .v. sense anmæ .a.vii. diobli noeb 7 huag
acht nahuaisli . hífiguir .vii. ndana *spiritus sancti* . A .viii.
48 diobli *martir* . hífiguir . indnuifiadnisi ochti . A .viii. di
obli *domnich* hífiguir noe montar nimæ 7 noeñgrath æcalsa
A .xi. diobli *apstal* hífiguir innaairme anfuirthe^b *apostolorum*
iarnimmarmus iudæ ; a .xii. deobli kl. 7 chenlai híforaith
52 mut airmæ foirbte inna napstal.

[fo. 65b.]

- A .xiii. diobli minchasc 7 fele fresgabale p :: cefo
dailter ni bes miniu *iarum* octecht dolaim hífiguir *crist*
conadib *napstalaib* deac : . Inna .v. 7 inna .vii. 7 inna .viii.
56 7 inna .viii. 7 inna .xi. 7 inna .xii. 7 inna .xiii.
IThe acuicsescot samlith 7 ishæ lin fai :: em
bis inobli casc 7 notlaic 7 cheñncigis *arcongaib*
ther huile hí *crist insin* 7 ishitorrund cruise
60 suidighthir huile *forsinméis* 7 isforclóen
inpars ochtarach *forlaim clii* . ut dictum *est*
inclinato^c capite tradidit *spiritum* :—
Suidigoth combuig casc 7 notlaic .iii. *parsa* deac
64 ineo nacos . a .viii. innatarsno .xx. *pars*
innacuairt roth .v. *parsæ* cache oxile
a .xvi. *itir incuaire* 7 *chorp* nacos .i. a .iiii.
charainne (?) *inpars* medonach ishí diatet
68 *intuaisre* (?) .i. *figor inbruinni* cosnarúnaib
ambis hos :: s dind eo . doepscoptaib . ata
rsno . *forlaim cli* dosacardaib .a. .ni. *forlaim*
deis dohuilib :: :: daib . aní ondtarsno síis
72 doanchor :: :: :: aithirge . Aní bís is

^a Sic. Read 'desre'.

^b Sic. Read 'anfuirbthe'.

^c MS. inclinate. The quotation is from S. John xix 30, where the Vulgate has 'emisit' for 'tradidit'.

indoxil ochtarthuaiscerdig dofirmacllerchib
 indochtardescerdach domaccib enngaib.
 anichtarthuaiscerdach doaes uitheitge (?) . anichtar
 descerdach doaes lanamnassa dligthig 7 doaes na
 tet dolaim r : : : : : ind : : 7 corophe tomenmme
 ISsed tra asbrig laeis(?) menmæ dobuith hifigurib

[fo. 66a.]

- : : : ann arafoemi din obli amail bith
 80 ball dicrist assachroich 7 arambé croch
 sa : : hir forcach arith fein : ore noenige (?)
 : : : : : frisinchorp crochthe . Nitechte
 aslocod inparsa cenamlaissiuth amal (?) na : :
 84 coer censaigith mlas hirroruna dé
 Nicoir átecht foculfiacli . hifiguir na : :
 coir rosaégeth forruna dé na forber
 ther heres noco ;—Finit . amen. Deo gratias.

Translation.

[fo. 64b.]

‘The Altar (is) the figure of the persecution which causes them [scil. the Christians] sufferings.

‘The Chalice, it is the figure of the Church which was set and founded on the persecution and on^a the martyrdom of the prophets and others.

‘Water is put into the chalice and this is chanted thereat : *Peto te Pater, deprecor te Fili, obsecro te Spiritus Sancte*, to wit, the figure of the people that was poured forth into^b the Church.

‘The Host, then, upon the altar, to wit, the turtledove. This is chanted thereat, to wit *Jesus Christus, Alpha et Omega, hoc est principium et finis*. A figure of Christ’s Body which was set in the linen sheet of Mary’s womb.

‘Wine then for water into the chalice, to wit, Christ’s Godhead for his Manhood and for the people at the time of (His) begetting:^c this is chanted hereat : *Remittit Pater, indulget Filius, miseretur Spiritus Sanctus*.

‘What is chanted of the Mass thereafter, both introit and prayers and addition, as far as the lesson of the Apostles [the Epistle] and the psalm of degrees [the Gradual], *that* is a figure of

^a literally ‘under’.

^b lit. ‘in’.

^c The meaning seems to be that the mingling of the wine with the water symbolizes the union of Christ’s Godhead with His proper Humanity and that of the people, which was effected when He was conceived.

the law of Nature, wherein Christ was renovated through all his members and deeds. The lesson of the Apostles, however, and the psalm of degrees and from this to the uncovering (of the chalice), it is a commemoration of the law of the Letter wherein Christ was figured, save that what was figured therein was not known.

‘The uncovering, as far as half, of the Host and of the chalice, and what is chanted thereat, both Gospel and *Alleluia* as far as *oblata*, it is a commemoration of the law of the Prophets wherein Christ was manifestly foretold, save that it was not seen until He was born.

‘The elevation of the Chalice after the full uncovering thereof when *oblata* is chanted, *that* is a commemoration of Christ’s Birth and of His glory through signs and miracles.

‘When *accepit Iesus panem* is chanted the priest bows himself down thrice to repent of his sins: he offers it (the chalice) to God, [and chants *Miserere mei, Deus*,] and the people kneels and sound of whisper cometh not, lest the priest be disturbed,^a [fo. 65a] for this is his due, that his mind separate not from God while he chants this lesson: therefore its name is “*periculosa oratio*”.

‘The three steps which the ordained man steps backwards and which he again steps (forwards), this is the three-things wherein every one sinneth, to wit, in word, in thought, in deed, and this is the three-things through which he is again renovated and through which he is moved unto Christ’s Body.

‘The examination wherewith the priest examines the chalice and the Host, and the attack which he meditates to break it, *that* (is a) figure of the disgraces and of the blows and of the capture (of Christ).

‘The Host on the paten (is) Christ’s Flesh on^b the tree of the Cross.

‘The fraction on the paten is Christ’s Body which was broken with nails on the Cross.

‘The meeting with which the two halves meet after the fraction (is) a figure of the wholeness of Christ’s Body after resurrection.

‘The submersion with^c which the two halves are submerged (in the chalice is) a figure of the submersion of Christ’s Body in His Blood after (the) wounding on (the) cross.

^a The *tarmasca* of the Ms. is probably a mistake for the passive *tarmascar*.

^b lit. ‘in’.

^c lit. ‘under’.

‘The particle which is cut off from the bottom of the half which is on the (priest’s) left hand (is) the figure of the wounding with the lance in the armpit of the right side; for westwards was (the) face of Christ on the cross, to wit, against the city, and eastwards was the face of Longinus, for what unto him was left unto Christ was right.

‘The fraction is of seven kinds^a, to wit, five particles of the common Host as a figure of the five senses of the soul: seven of the Host of saints and virgins (save the chief ones) as a figure of the seven gifts of the Holy Ghost^b: eight of the Host of martyrs as a figure of the octonary New Testament^c: nine of the Host of Sunday as a figure of (the) nine households of heaven^d and (the) nine grades of the Church^e: eleven of the Host of the apostles as a figure of the incomplete number of the apostles after (the) sin of Judas: twelve of the Host of Kalends (the Circumcision) and Maunday Thursday in commemoration of the complete number of the Apostles: [fo. 65b.] thirteen of the Host of Little-Easter and the Festival of the Ascension though there is distributed going to communion as a figure of Christ with His twelve apostles. The five and the seven and the eight and the nine and the eleven and the twelve and the thirteen, they are sixty-five altogether, and it is the number that is in the oblation of Easter and Christmas and Whitsunday, for in Christ is all that comprised, and

^a Literally ‘there are seven kinds on the confraction’.

^b See Isaiah c. xi. 2, 3.

^c Which is composed of the four gospels, 5, the Acts, 6, the Catholic epistles, 7, the Pauline epistles, and, 8, the Revelation.

^d Angeli, Archangeli, Virtutes, Potestates, Principatus, Dominationes, Troni, Hiruphim et Saraphim, Lib. Hymn. 11^b.

^e The ecclesiastical or earthly hierarchy consisted (according to Dionysius, the pseudo-Areopagite) of baptism, communion, chrism, bishops, priests, deacons, monks, initiated and catechumens. A division of the Host into nine parts is also found among the Mozarabic Christians: Qui Mozarabum sequuntur ritum, hostiam dividunt in partes novem, quarum cuique alicujus ex Christi mysteriis nomen imponunt. Primam *Incarnationem* nominant; secundam *Nativitatem*; tertiam *Circumcisionem*; quartam *Transfigurationem* seu *Apparitionem*; quintam vocant *Passionem*; sextam *Mortem*; septimam dicunt *Resurrectionem*; octavam appellant *Gloriam Christi in caelo*; nonam denique *Jesu Christi Regnum*, cum veniet judicaturus vivos et mortuos.—Benedictus xiv, De Missae Sacrificio, in Migne’s Theologiae Cursus Completus, tom. 23, col. 1050. These nine fragments were, I am informed by Mr. Growse, arranged on the paten in the form of a cross. Similar orders, he says, had been passed by the second Council of Tours, A. D. 570, which enacts ‘ut Corpus Domini in altari non imaginario ordine sed sub crucis titulo componatur’. So also the Sarum Use of S. Osmund.

in the form of a cross is all set on the paten, and the upper part is inclined to the left hand, as was said *Inclinato capite tradidit spiritum*.

‘The setting of the fraction at Easter and Christmas: thirteen particles in the tree of the crosses, nine in their cross-piece, twenty particles in their *cuairt-roth*, five particles in each angle, sixteen both in the circle and in the body of the crosses, that is, The middle particle it is that is, a figure of the breast with the secrets. What is from of the shaft to bishops. The cross-piece on the left hand to priests: that on the right hand to all that from the cross-piece down, to anchorites of repentance: that which is in the left upper angle to true clerical students: the right upper to innocent children, the left lower to folk of constant prayers (?), the right lower to folk of lawful marriage and to folk that do not’

The remainder is too much faded to be read with any completeness or interpreted with any certainty. The last two sentences seem to mean that it is unmeet to swallow the fragment of the Host without tasting it, as it is improper not to seek savours in God’s mysteries (*rúna* should be *rúnaib* ?), and that the fragment should not go under the back-teeth, this prohibition symbolizing that it is wrong to dispute overmuch about God’s mysteries, lest heresy should increase thereat.

It will be understood that the above translation is merely tentative. Any one having, what I have not, access to Abbo *t/* Berno’s treatise on the Mass (*Bibliotheca Patrum*, Lugd. 1677, vol. xviii, fo. 56^a) or any other mediæval Latin work on the subject, will doubtless find much to correct. My only aid has been an Irish tract in the *Lebar Brecc* (p. 251, a. 1 of the facsimile), from which I take the following passages:—

‘De figuris et spiritualibus sensibus oblationis sacrificii ordinis. Figuir *tra* inchollaighthi *crist* ochompert cóachesad 7 cóafresgabail, inchoiscid sin ord innaifrind.

‘INtempul dítnes inpopul 7 indaltoir . figuir inna nditen *dia-*dacda diada diandebrad. Sub umbra alarum tuarum protege me.^b

^a Cited by Dr. Todd, *ubi supra*, p. 18 note.

^b Ps. xvi. 8.

‘INdaltóir isintempul . *figuir ingrema na cristaide imofolngat* fochaide inellach cuirp *crist* . prout spiritus sanctus ex persona ^a eius dixit torcular conculcaui solus .i. ipse cum membris suis.

‘INcailech aifrind [*figuir*] innaheclaise rofuirmed 7 rofothaiged foringreim 7 martra nafátha 7 tuicsen dé^b archena . sic-ut christus dixit . super hanc petram edificabo ecclesiam meam .i. *forsonairti irsi namartírech tóisech roláitea ifotha inchumtaig 7 innamartírech ndédinach conice helí 7 énoc.*

‘Usqui isincailech artus icontempred ised ístéhta . et dicis quaesso té pater . Banna lassin . Deprecor te filii . banna lassin . Obsecro te spiritus sancte . intres banna lassin . Figuir inpopuil doroiset ineolus inrechta núí *tre* oentaíd thoile natrinóti 7 *tria* erlathar inspiráta nóib . ut dictum est . Efundam de spiritu meo super omnem carnem et profetabunt et reliqua . et ut dictum est uenient ab oriente et ab occidente et ab aquilone et recumbent cum abraham et isác et iacob in regno dei .i. in ecclesia eterna primo ultimo in regno celesti.

‘Fin iarum isincailech arinusce .i. deacht *crist* ardoenacht forinpopul inaimsir athusten 7 tusten inpopuil . ut est angelus. sermonem iecit christum uirgo concepit .i. isannsín tanic indéacht arcend nadoenachta. IS donpopul din atbert . Nunquid ego in utero accepi omnem populum istum iterum in tristitia et in dolore accipes (*sic*) filios tuos . INeclais atbertsin . ut apostolus dicit . Filioli mei quos iterum parturio donec christus formetur in uobis. ised chanair ictabairt fina isincailech nofrind Mitet pater . banna annsin. INdulget filius . banna aile and sin . Miseretur spiritus sanctus^a . intres banna andsin.

‘Acanair din. icon oifrind iarsin itir intraít 7 orthanaib 7 imthormach corice liachtain nanapstal 7 psalm digráid .i. figuir rechta aicnid^asin inrohathnuiged aichne *crist* triarúnib 7 gnímaib 7 tómolud naicnid . ut dictum est . Uidit abraham diem meam et gauissus est . Uair is triárecht naicnid itconnairc abraham liachtu apstal 7 liachtu sosceli . 7 indísalm digráid ósein codínochtud choilig oifrind . isfiguir sin rechta littri inbertar in rofiugrad *crist* 7 nifes cid acht rofiugrad ann 7 niroacht inní 7 niroforbthiged trít . Neminem enim ad perfectum duxit lex.

‘INDínochtad coileth inchoilig oifrind 7 innahablainne. 7 icantaf occu itir soscel 7 alleoir . Figuir rechta litri sin inroterchanad *crist* cofollus . acht nafacus he céin congénir.

^a Facs. ‘expersca’.

^b Sic in the facsimile. Read ‘tuicse ndé’ (*tuicse* = *do-gustia*).

‘Comgabail inchoilig oifrind 7 namési iarlándirgiud icanair infersa .i. immola deo sacrificium laudis . Figuir gene *crist* 7 ainócbala triáfertaib 7 mfrbulib . Nouí testamenti initium sin.

‘INTan *tra* chanair . Accepit iesus panem stans in medio discipulorum suorum usque in finem . Dotoirnet fofrí nasacairt do aitrige donapecthaib dorónsat 7 ídprait dodia . 7 canait insalmsa uli . Miserere mei deus . 7 nitheit guth isón leo *conatairmescthar* insacart . uair *ised* istéchtá *conaroscara amenma fridia* cid inoin uocabulo *iconernaighisea* . uair isbidbu inuird spirfalla 7 nihairitin *fridia menip* amlaidsin isdénta . *conid* desin ise ainmm *nahernaighi-sea* .i. periculosa oratio.

‘Natriciénd chindes infer *gráid forachúla* 7 chinnes *iterum foragnúis* . isé sin trédi ituitend induine .i. infmradud imbrethir ingnim . Ocus isesin trédi *tresanathnúidigther* induine *iterum codia*.

Intaímsiugud aimsiges insacart incailech oifrind 7 inmeis 7 inablaínd . 7 intamus dosbeir forsinablaínd diacombach . Figuir sin innahaithise 7 innahesoircne 7 innanergabal forfhulaing *crist* . 7 isesin athaithmech siansaide.

‘Ocus inabland forsinméis . coland *crist* forsincroich.

‘Acombach forsinméis . coland *crist* dochombach *fricrand crochi*.

‘INcomrac chomracithir indaleth iarsin combach . Figuir óige chuirp *crist* iarnesergi.

‘INFódbugud fhódbaighther nadalet hiarum . Figuir sin fódbaigti innafuile dothebrensat fúdaide acolaínd *crist*.

‘INrand benair ahíchtar inlethi bís iláim clí insacairt. Figuir sin indathcumai cusin lagin iláim longíni isindachsail tóibe deiss fsu . uair issiar boi aiged *crist* inachroich .i. *frisincatraig* ierusalem 7 is sair roboi aiged longíni . 7 inní roputuathbel dosum *ised* ón robodess docrist . uair *ised* boi aiged *crist* frinde octidecht chucaínd . ut dictum est. Orietur in diebus illis uobis timentibus nomen domini sol iustitie et deus ab oriente ueniet. Achul *immurro* frind ictocht uaind 7 se ictogairm chaich uli chuci inadiaid . Dicens . uenite omnes ad me post me’.

Translation of the Irish.

‘*De figuris* etc. The figure, now, of Christ’s Incarnation from (his) Conception to his Passion and to his Ascension, *that* the Ordinary of the Mass signifies.

‘The Temple which shelters the people and the Altar (is) a

figure of the shelter of the divine Godhead, whereof was said *Sub umbra etc.*

'The Altar in the Temple (is) a figure of the persecution of the Christians, which causes ^a them sufferings together with Christ's Body *prout etc.*

'The chalice of the offering is a figure of the Church which was set and was founded on the persecution and martyrdom of the prophets and God's elect besides, *sicut etc.* to wit, on the firmness of the faith of the first martyrs who were laid in the foundation of the edifice, and of the last martyrs as far as Eli and Enoch.

'Water into the chalice at first in due measure (?), this is meet *et dices 'quaeso te, Pater'*, a drop thereat; '*deprecor te, Fili'*', a drop thereat; '*obsecro te, Spiritus sancte'*', the third drop thereat. A figure of the people which was brought forth in the knowledge of the new law through the unity of the will of the Trinity and through the mystery (?) of the Holy Ghost, *ut dictum est.*

'Wine, then, into the chalice for the water, to wit, Christ's Godhead for Manhood on the people at the time of His begetting and of the begetting of the people, *ut est angelus etc.*, to wit, then came the Godhead to meet the Manhood. It is of the people then he said, '*Numquid etc.* The Church said that, *ut apostolus &c.* This is chanted when putting the wine into the chalice of the offering. [*Re*]mittit *Pater*, a drop then: *Indulget Filius*, another drop then: *Miseretur Spiritus Sanctus*, the third drop then.

'Now what is chanted at the Offering after that, both introit and prayer and addition, as far as the lesson of the Apostles (the Epistles) and psalm of degrees (the Gradual), *that* is a figure of of the law of Nature, wherein Christ's nature was renovated through mysteries and deeds and . . . of Nature, *ut &c.*, for it is through the law of Nature that Abraham beheld the Apostles' lesson and the lesson of the Gospel and the two psalms of degrees (Graduals), thence unto the uncovering of the chalice of the offering. That is a figure of the law of the Letter wherein Christ was figured, and it was not even known that he was figured therein and no one was . . . end and no one was perfected by it, *Neminem etc.*

'The uncovering half-way of the chalice of offering and of the Host and what is chanted at this, both Gospel and Alleluia, *that* is a figure of the law of the Letter wherein Christ was manifestly foretold, but this was not seen until he was born.

^a The pl. 'im-o-folngat' seems a mi stake for the sg. 'in-a-folngat'.

‘The elevation of the Chalice of offering and of the paten, after being completely uncovered, whereat is chanted this verse, to wit, *immola* etc., (is) a figure of Christ’s Birth and of His glory through miracles and marvels. *Novi testamenti initium* (is) that.

‘So when there is chanted *Accepit* &c., the priests bow down thrice to repent for the sins they have committed, and they offer to God and they sing all this psalm, *Miserere* etc., [and the people kneels,] and with them no sound of whisper comes (forth), so that the priest may be not disturbed. For this is due that his mind separate not from God, even in one *vocabulum*, at this prayer. For he is guilty as to the spiritual order, and there is no acceptance from God, unless it is done in that wise, wherefore the name of this prayer is *periculosa oratio*.

‘The three steps which the ordained person steps backwards and again steps forwards, that is the three things in which the human being falls, to wit, in thought, in word, in deed. And that is the three-things through which the human being is again regenerated unto God.

‘The pursuing (?) wherewith the priest pursues (?) the Chalice of offering and the paten and the Host, and the attack which he makes on the Host to break it, *that* is a figure of the disgrace and of the smiting and of the seizures which Christ suffered, and that is its sensuous explanation.

‘And the Host on the paten, Christ’s flesh on the cross.

‘Its fraction on the paten, Christ’s flesh, which was broken against the tree of the Cross.

‘The meeting wherewith the two halves meet after the fraction (is) a figure of the wholeness of Christ’s Body after resurrection.

‘The submersion wherewith the two halves are submerged, then, *that* is a figure of the submersion in His Blood, which Jews made to flow out of Christ’s flesh.

‘The particle which is cut from the lower part of the half that is in the priest’s left hand, *that* is a figure of the wounding, with the spear in Longinus’ hand, in the armpit of Jesu’s right side. For westward was the face of Christ on the cross, to wit, overagainst the city of Jerusalem, and eastward was Longinus’ face; and the thing which unto him was left, that unto Jesus was right. For Christ’s face was towards us when coming to us, *ut dictum* etc. But his back (was) towards us in going from us, and He calling every one to him after him, *dicens* etc’.

is in Old Irish always *maile* (so *Maile ruen*, supra p. 4, *mac maile odrae* Tir. 6: *mac mailae-humae*, Inscr., *comalta móili-dúin*, LU. 23^b), dat. or acc. *ar máelbrigte* Z.² xiii, voc. *a máelbrigte*, Z.² xx.

Cáich, gen. of *caech* = Lat. *caecus*. A diminutive *Caichán* occurs in Tir. 1.

b. On the Irish rubrics.

1-2. *direch* = O'Davoren's *direch* .i. *nochtad*, dat. sg. *diurug*, Tract 22, and cognate with *dirgetar* (gl. *exuantur*), MI. 136^a.

3-4. *isund* for *is sund*, as *isair* Tract 43 for *is sair*: *toit* for *do-n-t-ét* (with the infixed relative): *tórmaig*, gen. sg. of *tórmach*, (do-for-maga) 'augmentum', *do-for-magar* 'augetur' Curtius No. 473: *ind* the prep. *in* with suffixed pers. pron. 3d sg. in the accusative: cf. *ind-som* 'in illum' Z.² 627: *roláset ingena faindle mic duib daroth ind* (the diadem) which 'the daughters of F., son of D. D., flung into it' [Loch Séta], LL. 168^b: *diuididi*, dat. sg. of *diuidide*, which I have not met elsewhere. It seems derived from *déad* 'end' (W. *diwedd*), *in-déad*, *in-diaid* 'after'.

5. *conogabar* = O. Ir. *conocabar*, 3d sg. pres. indic. pass. of *conucbaim* (=con-ud-gabim): *ablu*, gen. *oblann* Lib. Arm. 77 a 1, 'the consecrated wafer', is borrowed from Lat. *oblatio*: so *oblae*, Tr. 6, 35, gen. *oblae* Tr. 19, dat. acc. *obli*, Tr. 33, 45, from Med. Lat. *oblata* 'the materials of the eucharistic sacrifice': *tuáir*, O'Reilly's *tuair* 'chief', may be cognate with A.S. *stor*, O.H.G. *stur* 'magnus', and perhaps Skr. *sthūla* 'great, large, powerful': *fobdidiithir*, a mistake (dittography) for *fobdiither*, 3d sg. pres. indic. passive of *fobdim* (fo-bádim, W. *boddi*) 'I submerge': with the infixed relative *fo-m-baiter*, Tract 39: the infinitive or verbal noun is *fobdod*, gen. *fobdotha*, Tract 39, 40. The accent must here have been, not on the root, but on the prepositional prefix. So in *to-cing* 30, *to-gu*, *toi-bgim*, etc.

6. *co-n-bongar*, 3d sg. pres. indic. pass. (with infixed relative) of *comboingim*. So *co-n-recatar* Tract 36, 3d pl. pres. indic. deponent (with infixed relative) of *comrecur*, generally *comracaim*.

7. *lelacit*, gen. sg. of **lelacet* or **lelecat*, which I have not met elsewhere. It must mean 'child', and seems a reduplicated form cognate with O.Ir. *lagait* 'parvitas', Lith. *lėngvas*, etc. Curtius, No. 168.

8. *ongath* is = Cormac's *ongad*, the verbal noun of *ongaim* = Lat. *unguo*, W. *en-einio*.

c. On the Irish Tract.

(The numbers refer to the lines.)

1. *immab*. This seems a scribe's mistake for *immal*, i.e. *imm-(f)-a-laing*, 3d sg. pres. indic. act. of *immfolngim* 'efficio', with *a*, the pers. pron. of the 3d pl. (Z.² 332), infixed, as in *f-a-dam* 'ea patiar'.

6. *toresset* (*doroiset*, LB), is I think 3d sg. pret. pass. of *tesmim* 'I pour out' = *do-ro-es-sem-t*, as *tarchet*, 20, is = *do-air-can-t*. But it may be a 3d sg. t-pret. active 'which poured (itself)'.

annari for *anart*, Corm., a fem. *ā*-stem (ar in *anairt* *taithnemh-aigh*, O'Don. Supp.) may have lost initial *p* and be cognate with *πῆνος*, *pannus*, Goth. *fana*, OHG. *fano*. With the suffix *-art-ā* cf. *ap* in *εἰδαρ*, *ἡπαρ*, *ὄνειαρ*.

9. *brond*, gen. sg. of *brú* f., (W. *bru*): cf. *bronnait* (gl. ventriculorum) Z.² 274.

10. *donacht*, a scribe's mistake for *dóenacht*: *tuisten* gen. sg. of *tuistiú* 'begetting', 'creation'.

14. *ro-aíth-nuiged*, lit. 'was renewed': *aithnuigther* 32, 'is renewed', W. *ad-newyddu*.

15. *liacht*, acc. *liacht* 28 (W. *llith*) borrowed from Lat. *lectio* as *liachtu* (L.B.) from *lectiōnem*.

17. *nad fess cad acht* seems a mistake for *acht nad fess*: cf. *acht nath-n-aiccess* 21.

19. *aillóir* (= *alleoir* LB.) seems a derivative from, or compounded with, *aile* 'praise', which is probably borrowed from *halleluia*.

21. *aiccess* = *adchess* Z.² 478, 3d sg. pret. pass. of *aicciu*, *ad-ciú* 'I see', root *CAS*: *génir* 3d sg. redupl. pret. deponent of *gainiur* 'gnascor'.

22, 23. *tocbál* from *do-ud-gabál*: *indocbale* gen. sg. of *indocbál* = *ind-ud-gabál*.

24. *tanaurnat* = *do-an-air-n'ih-t*, 3d sg. ^a pres. indic. act. of **tairndim*, later *tairnim*, *toirnim*. A trace of the dental of the root appears also in the 2d sg. imperative *not-(t)airind* 'bow thyself down' LL. 365, lower margin (A *chlerig coisc* in *figill*. *inge foathrí* *not-airind*), *do-n-rind* *sis an carpat*, Windisch, Irische Texte, p. 271.

^a The writer in the Lebar Brecc, not understanding the third sg. in *t*, (cf. *asindet*, *tadbat* etc.), makes it into a plural, 'do *toirnet*', and then turns the singular nom. *sacart* into the pl. *sacairt*.

25. *atnوپuir* = *ad-dn-opuir*: cf. *adوپuir* (= *aith-od-beir*) Tir. 10: 3d sg. t-pret. *atrópert* Tir. 1.

26. *isson* (= *isón*, LB.), seems for *síssón* = O'Reilly's *siosán* 'a sudden whisper', W. *sis*. For the erroneous infection of *s* after *guth* cf. that of *c* after the gen. sg. *óge*, 38.

27. *rascra* for *ro-scara*, as in LB. Here again the accent must have been on the prefix, not the root: cf. *rogbus* Féil. Prol. 18.

28. *céne*, an adverb which I have not met elsewhere: it seems to mean 'as long as', 'while', and to be derived from *cian* 'long'.

30. *to-cing*, 3d sg. pres. indic. act. of *do-chingim*: *imruim-dethar*, 3rd sg. pres. indic. deponent of *immruimdiur*. The cognate substantive is *immarmus* 51, *immormus*, Z.² 238.

31. *cocell*, O'Clery's *coigill* i. *smuaineadh no rún*.

32. *toscigther* 3d sg. pres. indic. pass. of *tóscaigim* (do-fo-sc.).

35. *méis*, dat. sg. of *mías* 'dish', 'paten', borrowed from Lat. *mensa*.

37. *cloaib*, dat. pl. of *cló* (i., *tairrnge*, Q'Cl.) cognate with, or borrowed from, Lat. *clavus*.

38, 39. *in-da-lleth*, *in-da-lled*, nom. dual of *leth* = Lat. *latus*. *óge* a mistake for *óge* (as *saegeth* 86 for *saegeth*), gen. sg. of *óge*, 'integritas', from the adj. *óg*, cognate with *ὄγης*,

40. *aith-chum-bu*, dat. sg. of *aith-chum-be*, gen. *aith-chum-mi* 41-42, root *bha*, *bhan*, Curtius No. 299.

44. *tuaisre*: dat. sg. *rogabastar* ... *ina desra* ... *ina thuasri* LU. 79a.

46. *sense* gen. pl. of *sians*, dat. *sens*, dat. pl. *siansib* Z.² 26, borrowed from Lat. *sensus*.

48. *ochti*, gen. sg. n. of *ochte* 'octonarius', derived from *ocht*: cf. *óende* 'unicus', *déidi* (gl. bini), *tréde* 'ternus', *sechta* 'septenarius', *deicthi* (gl. denos), *nóidécde* 'decemnovenalis'.

49. *grath* misspelt for *grád*, gen. pl. of *grád* (gen. sg. *graih* 29) = Lat. *gradus* (W. *gradd*), with lengthening of the vowel.

51. *cenlai*, gen. of *cenlá*, *cendlá* Corm. s.v. *Caplai*.

53. *mínchasc* = Lat. *pascha minor*, Low Sunday, the first Sunday after Easter.

55. *dib n-apstalaib*: here *dib n* is = Skr. *dvābhyām*.

57. *sescot*, gen. sg. of *sesca* 'ἐξήκοντα': *samlith* can hardly be the common *samlid* 'so'. It seems to mean 'together', and to be cognate with Lat. *simul*, NHG. *sammt*, Curtius, G.E. No. 449.

58. *cenncigis*, gen. sg. of *cenciges* = Lat. *quingagensima* 'Whit-sunday'.

59. *torrund* for *thrund*, dat. of *thrand*.

64. *eo* i. lignum i. crand, Féire, March 10.

69. *a-tarsno*, *ond-tarsno* 71; cf. *for tharsnu* 'athwart', Three Hom. p. 68. *tarsnu on dorus diarailiu* 'across from one door to the other', LU. 121b.

74. *enngaib*, dat. pl. of *ennac* = Lat. *innocens*.

75. *uithaitge*: can this be for *vith-eitge* i. e. *bith-itge*, the *b* infected after the dat. *aes*?

83. *slocod*, better *slucud*, the verbal noun of *slucim*, W. *llyncu*, Br. *lonka*, NHG. *schlingen*: *mlaissiuth* seems the infinitive of *mlaissim*, now *blaisim* 'I taste' (W. *blasu*), a denominative from *mlas* (gen. pl. 84), later *mblas* (*do-mblas*, *so-mblas*, *il-mblas*) and *blas*.

85. *ni coir á techt fo cúl-fiacli* 'not proper (is) its coming under (the) back-teeth' (*cúl*, W. *cil* = Lat. *culus*, acc. pl. *culu* 29).

86. *ro-saegeth*, compounded of the intensive prefix *ro* and *saegeth* for *saigid* 'disputare', which Curtius (No. 632) connects with Goth. *sakan* 'streiten': *forberther*, 3d sg. conj. pass. of *forbiur*.

d. On the Spells.

88. *ad-muiniur*, also in Z^a. 949, 1st sg. pres. indic. deponent, 3d (2d ?) sg. *admuinter*, Féil. Oct. 2. pl. 1. *admunemar* Brocc. h. 98.

96. *to-fasci*, 3d sg. *do-faiscim* 'I compress', W. *dywasgu*.

97. The *n* (?) in *cnuach* is written over the *u*.

98. *aupaiih* = *epaid*, Incant. Sg., Z² 949, pl. nom. *aipthi*, Z^a.

60. *li grene* 'splendor (splendoris ?) solis'.

99. *fuel*, gen. sg. of *fúal*, acc. 102 (ex *vog-la, Curtius No. 158), cf. O. Bret. *di-di-oulam* (gl. micturio).

101. *lotar teora mucca* 'three pigs went'.

102. *taber do fual in ai(t)* 'put thy urine in a place'. Compare *Focertar inso dogrés i maigin hi tabair th(-f)úal*, Sg. Z² 949.

W. S.

CALCUTTA,
Christmas, 1880.

SOME NOTES ON THE ORLEANS GLOSSES.

(*The Breton Glosses at Orleans, Calcutta, 1880.*)

THE following notes, except those numbered 24, 114 and 305, are due to Professor Bugge:—

2. With *mal*, *go-fal* cf. μέλει, μέλλω, μελέτη, Curtius, G.E. No. 466.

14. *ni inu* (gl. non demoretur) is perhaps for *ni inuedil*: cf. W. *bod yn weddill* 'to remain', *gweddill* 'remnant'.

24. *com-nidder* (gl. amite) from **com-nepter*: cf. ἀνεπίός, *napiar*. The digraph *dd* = W. *th* is very remarkable: *dd* for infected *d* occurs in the *meddou* of the Cornish vocabulary, and see Z.³. 139. In like manner *bb* seems to stand for *v* in *Kobbrant-gen* Z.³. 137.

31. *a dinosoi* (gl. qui inrogauerit) is probably the true reading, and here, as in *a dorn* (gl. trituranis), No. 203, the *a* is the relative, not, as I thought, the verbal prefix.

40. *er* (gl. domini) is perhaps the beginning of a word cognate with W. *arglwydd*.

47. *goui* is certainly intended for 'prauitate' not 'conpescat'. It is derived from *gou*, now *gaou* 'faux', 'tors', Corn. *gow*, W. *gau*, Ir. *gáo*, *gó*, which have been compared by Fick with γανός and the Hesychian γανσάδας · ψευδής. For the ending cf. *glisi* 'livor', Corn. *berri* 'pinguedo', W. *tlodi* 'paupertas'.

66. *un-blot* (gl. similaginem): compare the A.S. use of *ān-* in *ān-getrum* 'cohors eximia', and the Old-Norse *ein-smurning* 'unguentum præstantissimum'.

68. *eleuc* (gl. uitulae): this gloss may be analysed thus: *e-le-uc*, where *e* for *eh-* is the negative prefix, Z.³ 894, *le* = Mid. Br. *lue*, W. *llo* 'calf', and *-uc* for *-oc*, Z.³ 849. The gloss would thus mean 'calfless', 'a cow that has not had a calf'.

114. *beb* (gl. tumuli). O'Reilly has got a *beabh* 'tomb', 'grave'.

121. *am* (gl. e diverso): cf. W. *amryw* 'diverse', 'sundry' Z.³ 897.

137. *couled* is perhaps for *co-vled*, where *co* is the preposition, later *que* in *que-vaes* 'ager' Z.³ 902, and *vled*, a mutation of *bled* = W. *blaidd* 'look'.

164. *in-soblin* is possibly cognate with W. *syflyd* 'to move', 'to stir'. If so, our gloss may be synonymous with *inruetir*.

165. *bitat* may be intended for 'vitia', not 'resicaret'. If so, it is the pl. of *bit*, a loan from Lat. *vitium*, as *becc*, *berzut*, *bescont*, *bilen*, *burtul* come respectively from *vicia*, *virtutem*, *vicecomitem*, *vilain*, *vultur*.

209. *guparol* (gl. theorica). Here, as in Nos. 32, 96, 131, 315, the *p* may stand for A.S. *th*, and we may compare W. *gwyddorol* 'scientific'.

219. *guad*. The stemword may be Lat. *vapidus*, whence, according to G. Paris, the Fr. *fade*.

223. *boco*. This is probably intended for 'remissioris', not 'paulo', and if so, is the comparative of *buc* (gl. putris) Berne 13, now *bouc* 'mou', 'tendre', 'délicat': cf. for the termination *enterafho* (gl. inopportunus).

230. *drosion* is perhaps intended for 'paleis'.

250. *rann* 'part' from **prann*, **por-nā*, a pret. pass. participle: cf. *ѣ-попов*, *por-tio*, Curtius, No. 376.

259. *er-cor* (gl. ictum), *er-chor*: Skr. *kirati* 'werfen', 'schleudern'.

297. *lemm* 'sharp' is perhaps from **slīb-mo-s*, O.N. *slipa*, NHG. *schleifen*.

305. *gueltoguat* ('hay-harvest'?) may stand for *guelt-doguat*, where *guelt* (now *geot*) is, according to Professor Bugge, = Lith. *vālti-s*, O. Pruss. *wolti* (Fick II. 771), and *do-guat* (for *do-guad*, Z. 140, 143) is connected with W. *ar-wedd*, Ir. *do-fedaim* 'affero', *imme-fedat* (gl. circumferunt).

W. S.





